

Baptist and Reflector

"SPEAKING THE TRUTH IN LOVE"



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Holland's Premier Gives Christian Testimony

THE FOLLOWING UNSOLICITED testimony of Dr. Gerbrandy, which appeared in *The Sunday School Times*, was a cheer to us, and we reproduce it for the encouragement of others:

The premier of Holland, Dr. Gerbrandy, has during his exile in London attended Scotch Presbyterian St. Columbia's Church. On the occasion of his last appearance he asked permission to speak to the congregation and said:

"Here I have been met by that mighty gospel which, to rich and poor alike, to simple citizens as well as to statesmen, gives the only true support in life's perpetual struggle." Of the hymns, evidently new to him, he added:

"How splendid they are! They will resound throughout my life. I now know them by heart and shall teach them to my wife and children—'O God, Our Help in Ages Past,' 'Love Divine, All Loves Excelling,' 'Abide with Me,' 'Eternal Father, Strong to Save,' and above all

"*'Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die.'*"

Even though familiarity does not breed contempt for divine things, it carries with it the alarming possibility of causing us to consider commonplace that which is genuinely sublime.

How many persons there are who, when first coming in contact with the truth of the gospel of Christ, termed it as the premier of Holland does in his testimony—"that mighty gospel," but now that they are very familiar with it, just take it for granted!

They seem to have lost the joy, the thrill, the wonder, of the death of Christ for their sins and His resurrection for their justification.

However familiar it may be to some of us we must never forget that it is "the power of God unto salvation to everyone that believeth." (Romans 1:16).

What could be more sublime, more profound, more inexplicable than the voluntary death of the Creator for man, His creature's sins!

Thank God for those who have sung some of the songs of Zion thousands of times, and still find a perennial freshness in them.

Anyone naming the name of Christ who has lost his zest for the truth of the hymn which the premier is specially rejoicing in:

"*Nothing in my hand I bring,
Simply to Thy cross I cling.*"

must either have changed his mind about his utter helplessness to save himself, or else the marvelous Cross-work of Christ is diminishing in his estimation.

Naturally, a person who thinks there is something—whether great or small—which he can bring dislikes to sing:

"*Nothing in my hand I bring.*"

And a person laboring under the impression that the death and resurrection of Christ are insufficient for salvation, will not enjoy singing:

"*Simply to Thy cross I cling.*"

But all who believe that salvation is "by grace through faith, without works" (Ephesians 2:8), will join the premier of Holland in saying the splendid hymns "will resound throughout my life."

They will also want, like the premier, to teach them to others.—Now.

Baptist and Reflector

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EDITORIAL

Deity of Jesus Involved In His Claims To Superiority

JESUS PLACED HIMSELF above persons and things which the Jews ranked as the highest.

One day some of the Jews asked Him, "Art thou greater than our father Abraham?" Jesus answered that Abraham looked forward to His (Christ's) day and rejoiced in it. And He also said, "Before Abraham was, I am" (John 8: 53-58). Such statements carried the idea that He was greater than Abraham, and they were rightly so interpreted by His hearers.

Jesus taught that the literal manna which Moses, as God's instrument, gave Israel in the wilderness was a type of and pointed to the greater heavenly manna, Christ Himself, "the true bread from heaven" (John 6:31-33). In the Transfiguration (a scene which Jesus knew would be recorded in the Scriptures), Moses and Elijah talked with Jesus, but it was concerning Him alone that God spoke from heaven and said, "This is my beloved Son, in whom I am well pleased; hear ye Him" (Matt. 17:5). God the Father put Jesus ahead of Moses and Jesus put Himself there. "This man was counted worthy of more glory than Moses" (Heb. 3:3).

Jesus put Himself ahead of the prophets. He did this by indicating that He was greater than Moses, who was not only a lawgiver, but also a prophet. He further indicated the thing. "All held John (the Baptist) as a prophet" (Matt. 21:26). Jesus said, "there is not a greater prophet than John the Baptist" and that John was "more than a prophet" (Luke 7: 26-28).

But it was also Christ who said: "Among them that are born of women there hath not arisen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matt. 11:11). Among the different interpretations the view which commends itself to BAPTIST AND REFLECTOR is that the comparative *mikroteros*, rendered by the translators by the superlative "least" in the passage, should be used as an *adverb of time*—"he that is *later* in the kingdom, etc." Jesus was later than John the Baptist in the kingdom in its organized earthly form, and was "greater than he." Since no prophet was greater than John and John was "more than a prophet," Jesus put Himself ahead of the prophets.

So far as splendor was concerned, the reign of Solomon was the most magnificent in Israel's history and Solomon was the wisest mere man who ever lived. Yet Jesus said of Himself, "Behold, a greater than Solomon is here" (Matt. 12:41, 42).

David was the most beloved king Israel ever had. But Jesus pointed out that David called the coming Messiah "my Lord" (Matt.

22:43-45), and He quoted this with approval. Jesus put Himself ahead of David.

The temple of Herod, which was "forty and six years" in construction and which was in existence in the time of Christ, was "a conspicuous and dazzling object from every side." Jesus said of Himself, "That in this place is one greater than the temple" (Matt. 12:6).

The Sabbath was the day of days with the Jews. It was dedicated wholly to rest and to the worship of Jehovah. But Jesus said: "The Son of man is Lord even of the sabbath day" (Matt. 12:8)—Lord of the day dedicated to Jehovah!

Such claims of superiority over persons and things ranked as the highest in the thoughts of the people would have been presumptuous and blasphemous egotism, had they come from the lips of a mere man. They were entirely fitting from the lips of the *God-Man—Deity incarnate*.

Jesus Exercising the Functions of Deity

JESUS LAID CLAIM to and exercised certain functions which are applicable and appropriate to Deity only.

"Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). That this constituted a claim to deity is shown by the fact that Christ's opposing hearers interpreted it as blasphemy (v. 65). It would have been blasphemy, if Jesus had been man only. It was entirely appropriate for "God . . . manifest in the flesh."

To the same intent was the statement that God "hath committed all judgment unto the Son" (John 5:22). Deity does not commit all judgment to anybody except Deity.

That Jesus came "to seek and to save that which was lost" (Matt. 19:10), had "power on earth to forgive sins" (Mark 2:10) and gave His body in sacrifice to be "the bread of life" (John 6:48-57), were all exercises of Deity. "Who can forgive sins, but God only?" One does not wonder that Jesus could, and did, open the gates of Paradise to a penitent thief.

Jesus said that it is the aim and plan of God the Father "that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (John 5:23). *Men honor neither the Father nor the Son in the true sense unless they honor the Son as completely equal in deity to the Father.*

None of the statements of Jesus in this or in the preceding editorial directly or specifically affirm His deity. But they are of such a nature and carry such implications that they necessarily involve His deity. In this sense, they *constitute* an affirmation of His deity.

Let no man unctuously claim to "love Jesus," or to "honor Jesus," or to be showing "the spirit of Jesus," if in thought and statement he reduces the personality of Jesus to the level of a mere man, even if that man be the highest among men who ever lived. Jesus must be considered as "*greater than*" in such a sense and in such superlative measure that only the concept of "the fulness of the Godhead bodily" in Him explains it (Col. 2:10).

Deity Explicitly Affirmed By Christ

THUS FAR CERTAIN CLAIMS and statements of Jesus have been considered which do not expressly affirm His deity, but which necessarily involve it. But Jesus does *explicitly* affirm His deity.

It has been already seen that Jesus applied to Himself the Old Testament deity-term, "Lord"—*Adonai* (Matt. 22:42-45). This was one of the distinctive names of Jehovah Himself. In applying the name to Himself, Jesus claimed full deity.

Jesus applied to Himself the Biblical term "I Am," (John 8:24, 56-58). "If ye believe not that I am he, ye shall die in your sins."

It's Safe To Worship Jesus!

A FEW YEARS AGO, a noted minister in the North (Dr. Fosdick) preached a sermon on "The Peril of Worshipping Jesus." Think of such a sermonic theme! The notion of those who conceive such a theme, with its implications, appears to be that people should not assign to Jesus the deity which evokes worship, but instead should stress His human life for emulation and, in such emulations "show the spirit of Jesus."

BAPTIST AND REFLECTOR holds that Jesus possesses the deity which calls for worship and that the real spirit of Jesus versus the imitation thereof is found on the part of only those who do worship Him.

Jesus Himself teaches against man's having the master-complex and leader-complex which demands special reverence or worship and says, "One is your Master, even Christ" (Matt. 23:8-12). But by saying that He is Master He conveys the idea that it is proper to accord obeisance proper, since He is the *God-Man*.

When Cornelius would worship Simon Peter, the apostle said: "Stand up; I myself also am a man" (Acts 10:26). When the people would offer sacrifices to Paul and Barnabas, these two restrained them and classed such acts as "vanities" (Acts 14:11-15).

The Celestial Messenger would not let John, the Revelator, worship him. For, after all, though he was in heaven, he was only a redeemed man. Instead he told John, "Worship God" (Rev. 19:10; 22:8, 9). But Simon Peter and John and the other apostles and New Testament saints all *Worshipped Jesus*. This was appropriate because Jesus was more than man. He was not simply "Godlike"; He was the *God-Man*—"God...manifest in the flesh."

While on earth, Jesus received and approved worship from a suppliant leper (Matt. 8:2); from passengers on a boat (Matt. 14:33); from a suppliant widow (Matt. 15:25). And from a penitent woman seeking forgiveness of sin and a devoted Christian woman pouring out her spiritual love, Jesus received and approved an anointing which bespoke worship (Luke 7:37, 38; John 12:3).

After His resurrection and while still on earth, Jesus received and approved worship from believing disciples (Matt. 28:17; Luke 24:52, 53).

A deeply impressive scene is recorded in Acts 1:12-14. Jesus had ascended to the right hand of God. "Mary, the mother of Jesus, and his brethren" joined other believers in "prayer and supplication." Since "No man cometh unto the Father, but by me" (John 14:6), then their prayer and supplication were directed to Him equally with the Father. There was the mother, of whom "God my Savior" (Luke 1:47) had been born. There were "his brethren," who for a while did not believe, but later came to it. And all of them were *worshipping Jesus*, and so were the disciples.

Since "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10), it follows that the received and approved worship of Jesus necessarily requires the concept of His deity. It is improper to worship mere man. This is hard on the worship of the pope or other prelate. But it is proper to *worship the God-Man*. It is improper not to do so.

There is no peril in worshipping Jesus! It is difficult to see how the mind of any man can become so intellectually presumptuous and so spiritually callous as to hold the blasphemous idea expressed in the theme, "The Peril of Worshipping Jesus." The peril lies in not worshipping Him.

Said Jehovah concerning Christ: "And let all the angels of God worship him" (Heb. 1:6). While the angels in heaven worship Him, let men on earth engage in that high and holy exercise!

Sir Charles Marston, who is excavating ruins in Bible lands, says, "It has become necessary to scrap most, if not all, of what people have learned or read about the Old Testament in colleges and seminaries, in text-books, commentaries, and encyclopedias, and to go back to the original books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua."—*Christian Faith and Life*.

—*Biblical Digest*.

"He" is not in the original—"If ye believe not that I AM etc." "Before Abraham was I AM." When the soldiers approached to arrest Him in Gethsemane, He said, "Whom seek ye?" And they said, "Jesus of Nazareth." Then He said, "I AM" (John 18:5). Again "he" is not in the original. So majestic and with such power was His utterance that "they went backward, and fell to the ground." When Jesus said, "Before Abraham was, I AM," The Jews rightly understood that it was an affirmation of full deity, and that was why "they took up stones to cast at him." Viewing Him as simply a man, they considered that He was guilty of blasphemy. Had He been only a man, they would have been correct in their charge. But since He was the *God-Man*, it was completely fitting that He call Himself I AM.

Jesus affirmed that He was "the Son of God" and called God "my Father." And He asserted, "I and my Father are one" (John 10:30). Again the Jews were going to stone Him for blasphemy, as they considered it. "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, *makest thyself God*" (John 10:33). But Jesus was more than a man, and He was entirely right in classing Himself as equal to God.

On another occasion, the Jews proposed to stone Jesus. The reason was, "because he had not only broken the sabbath (in their view), but said also that God was his Father, making himself equal with God" (John 5:17, 18). Of course, every regenerate person can rightly call God his Father in redemptive relationships without indicating he is Deity. But in Jesus' use of the term, it meant the affirmation of His deity and was rightly so construed.

Jesus said "He that believeth on me believeth not on me, but on him that sent me" (John 12:14). This paradoxical statement is but another way of saying that when one believes in Christ, in that very act he believes in God, in Deity, Himself. It is folly, therefore, for intellectual highbrows to reject the full deity of Jesus and still claim to believe in God. All they do is to believe historically in the existence of God. They do not believe in God in the saving sense at all.

Accordingly, Jesus said that "no man cometh unto the Father, but by me" (John 14:6), and that "he that hath seen me hath seen the Father" (John 14:9, 10). No Jew who rejects the deity of Christ truly worships God. He worships only his *notion* of God. The same is true of both Jews and Gentiles who may claim to be Christians and yet do not assign to Jesus His full deity.

No wonder that Jesus could pray God to "glorify thou me with the glory which I had with thee before the world was" (John 17:5)! And no wonder that He could speak from heaven and say: "I am the root and offspring of David, and the bright and morning star" (Rev. 22:16)! But that Star does not shine in the soul of any man who does not receive Jesus as "God—manifest in the flesh" in full incarnate deity.

Therefore, contrary to Dr. Shailer Matthews, in *The Faith of Modernism*, Jesus *does* insist upon His deity and make it a test of religious reality. One cannot set aside the full deity of Jesus and have real Christianity. It is not enough to say that "Jesus has the value of God," unless by that is meant that He has the value of God *because He is God*. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also" (1 John 2:22, 23). These are plain words, but they are inspired and they stand.

Said Thomas, "My Lord and my God!" (John 20:28). Dr. Bernard C. Clausen and others like him are dead wrong when they say that these words of Thomas were like the modern "Hubba, hubba!" an adoring expression of undefined wonder and superlatives. They were an adoring expression of undefined wonder and superlatives, but they were more than that. Thomas had that adoring wonder because of the deep and profound conviction that the Christ who stood before him was in deed and truth and in the fullest sense his Lord and his God.

And no man rightly conceives Jesus until he joins Thomas in saying: "My Lord and my God!"

Launching A Century With Christ

By MARK HARRIS, Memphis, Tenn.
(Delivered at the Training Union Convention)

"Launch out into the Deep" Luke 5:4

FROM THIS SCRIPTURE we catch a picture of a fishing boat moving out into the sea. The spiritual significance, Christ is launching His ministry as He calls these fishermen to follow Him. The application, we Southern Baptists are launching with Christ another century. Here we notice some parallels.

I. A DEEPER CONVICTION OF SIN (Peter grasped it as he cried, "I am a sinful man")

1. One well said, "Our chance against sin is to be shocked by it." We are living perhaps in the world's most wicked age. The worst war has just been fought, the most ungodly have ridden upon the earth with the most horrible atrocities in which human life and morals had no value. Our social and economical structures now waver against the seething backwash of the war. Human selfishness runs riot, intemperance and immorality spread and crime waves mount. We, the church group, realize that this flood of corruption is seeping into our churches. We accept these conditions too much as unavoidable or with a compromising condolence. We need to feel the seriousness of such wickedness and let this avalanche of evil press a burden upon us so that we are shocked into a conviction, and exclaim like Peter, "Behold, we are sinful."

2. *Sins of Omission.* The manner in which Jesus dealt with the rich young ruler revealed that He means for a life not only to keep clean but to be used. "To him that knoweth to do good and doeth it not at him it is sin." Christ impresses upon Peter a conviction of his omissions as he summoned him back to activity. Activity that filled his nets with fish, whereas before they had been empty. We glory in the achievements of our first century with Christ, yet if we compared them with what possibilities and opportunities we had, no doubt we would all have a deep conviction for the sins of omission. The figures are not easing to Christian consciences when the century ended with it requiring twenty-five members of a Baptist church a whole year to lead one soul to Christ, and we were still giving per capita \$3.05 to missions. In contrast the this, the American people were spending per capita each year \$51.00 for whiskey; \$15.00 for movies and \$9.00 for gambling. The century ended with our churches busier than ever under strenuous programs, but yet like the fishermen we have been lifting too many empty nets. Miracles take place only as they are believed and our faith has not been sufficient to make evident the miraculous working of God's Spirit in our churches. Our spiritual energy has only been enough to staff and finance 500 missionaries at a time for world missions, which would not dent the paganism of the world.

II. A DEEPER COMPASSION FOR PEOPLE

1. People pressed upon Jesus. Jesus loved people and He had compassion upon the multitude, and at the shores of the lake people pressed upon Him. But more than the pressure that drove him into the boat was the burden of their needs pressing upon His soul. We need to catch the compassion of Jesus. A church member confessed to me that he wanted salvation and the advantages of church membership, but he did not worry about the other person having these. This frank confession represents the prevalent lack of compassion among church members. Peter and his companions discovered there were too many fish in the sea to stop fishing and there are too many lost souls in the world for us to stop evangelizing.

2. *He taught the People.* Jesus sensed that the people were in darkness and He spent much time teaching them the truth. At this critical time in the world we must, along with Jesus, also teach. First, teach the value of human life, following the widespread slaughter in the war and human slavery we need to sound again the value of the individual soul. Second, teach The Plan of Salvation. This is the only thing that will save the individual and hence the world. The new century does not need any new philos-

ophy, but to know more clearly and more universally how to be saved.

3. *He Commands that People be Brought to Him.* When Peter and his companions made the great draught of fish Jesus commanded that they be brought in, to shore. Here is the object lesson as He said also you are to become the fishers of men. There they were, on the seashore as numerous as the fish in the sea, and there they are out in our present world and we are the fishers to bring them into Christ. They are the people of every nation. Chinese, we say, for whom many of our missionaries have given their lives and many more in this century we must send to bring China to Jesus. Japanese, we say, as we remember Pearl Harbor, but yet here is the solution for Japan, to be brought to Jesus. Germans, we say, with the curse of war upon them, but they are a nation that Christ can save. So the challenge of the century is God's plan of the ages, missions. Before peace and good will can come among the people of earth a Saviour must be born in the lives of the people as surely as He came to earth. A brilliant university graduate in a religious service testified, "the Japanese killed my brother, now I surrender my life to preach the Gospel to them," is the spirit of Jesus that this century needs.

III. A DEEPER CONSECRATION

1. *They left all.* Peter and his companions showed their readiness for this deeper life as they forsook all. Not a greater need in this present age that we make a fuller consecration of life to Jesus. We should know that "forsaking all" means that we may be willing to give up our worldly inconsistencies for a pure manner of life. When John Patton signed to go to the South Sea Islands as a missionary he returned to his room and said to his roommate, "I have just signed my banishment for Jesus." We need to know what it means to banish ourselves from selfishness, indifference, worldliness and ease to really suffer and deny ourselves for Christ. We should learn in this new century the spirit of sacrifice. In a famous picture Mary, the Mother of Jesus, is seen examining the gifts that the Wise Men had brought to her son, the gold, frankincense and myrrh. She was pondering what these might mean to His advantage and career in life. As she raised her head she sees Jesus standing in the door of the carpenter's shop with outstretched arms reaching around each doorpost. The evening sun cast upon the floor behind Him His Image in the form of a cross. She is startled as she sees in the cross the meaning of His life, and so a cross explains the meaning of a great and useful life. "If any man would come after me, let him deny himself and take up his cross and follow me."

2. *They followed Jesus.* Christ was the one to follow in Simon Peter's day. He is the one to follow in any age. Certainly in these post war readjustments, in the turn of a century for Southern Baptists, Christ is the One to follow. This new century presents a marvelous age of atomic power, but in Christ is power still greater. Atomic may be the basic power of the universe, but Christ is the basic power of God. "He is before all things and in Him all things consist." "Power belongeth unto God." Jesus did things beyond the furthest dreams of atomic energy. He fed thousands with a young boy's lunch, raised the dead, cured all manner of diseases, and spoke peace to a tempest-tossed sea. Not only is power in Christ, but He is the source of power. He is the will who directs and the soul who controls power. He has and shall exceed the achievements of all ages. All He gives comes from Himself and is made available to the earth in His birth, death and resurrection.

In a century of anticipated atomic development, with a question of war threats or material advancement, behold Christ is still greater, and may His spiritual kingdom be our hope. As Roger Babson said, "the frontiers of the future are in the spiritual."

The Death of Christ

By W. C. CREASMAN, Nashville, Tenn.

"When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head and gave up the ghost."—John 19:30.

THAT JESUS OF NAZARETH lived and died is a commonly accepted fact of history. That he died at the hands of His enemies by crucifixion is not disputed. But as to the purpose and meaning of His death, we do not find common agreement or understanding.

The blended record of the Gospel writers gives us the full picture of Christ's death. We cannot add to it, but we can repeat, and give emphasis to the manner and meaning of our Lord's death.

I. A Violent Death

The violence attending the death of Jesus was not the violence of sudden or accidental destruction. It was not the violence faced and felt on a flaming battlefield where men and machines are hurled against each other in mortal combat. It was not the violence of an exploding passion that strikes blindly without forethought. The violence which killed Jesus was a planned and prolonged violence, with the fullest measure of suffering as its purpose.

Crucifixion was the most violent method of killing practiced by the Romans, who were hard and heartless in dealing with their enemies. The purpose of this method of execution was not only to kill, but to kill as slowly and as painfully as possible.

When Isaiah got a prophetic glimpse of Christ's death, he spoke of stripes and bruises and wounds. "His visage was so marred more than any man, and his form more than the sons of men." (Isa. 52:14). It was that kind of death that Jesus died on Calvary. It was death by violence—a violence hate-inspired and deliberate.

II. A Vicarious Death

A vicarious death is the only death that Jesus could die. He had within Himself none of the causes of death. He was the embodiment of life—a life which He wanted to give to others. To enable use to receive this life He had to die our death.

Death is the fruit of sin, and since Jesus had no sin He could die only for the sins of others. Death is the penalty of man's disobedience, and since Jesus was always the obedient Son he could die only for the disobedience of others. In His death, Christ was taking upon Himself the sin and guilt of us all. He knew no sin within His own being, was taking upon Himself the sin that was evident in the hearts of all men. He who was rich became poor that a bankrupt race might be redeemed.

We may not be able to explain the why and how of vicarious atonement, but it is not difficult to explain the need of such a plan. There is everywhere the evidence of man's failure and guilt. Of course some are too proud to admit that men have made a mess of God's world, but they cannot explain away the mess. They would offer material progress as atonement for moral failure, but that does not relieve the sense of guilt before God's unbroken laws. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (1 Cor. 1:18) Job voiced the conscious need of man's heart when he asked for a Mediator to stand between him and God. We need something done for us that we cannot do for ourselves. Jesus answered that need in His vicarious death. "Christ died for our sins according to the Scriptures." That meets our need. That is our word to a lost world. Calvary is our hill of hope.

III. A Voluntary Death

Christ in His death was not the victim of a set of circumstances over which He had no control. He did not die fighting for His life. There was, of course, the recoil of the flesh at the prospect of such suffering as the cross would bring. But while Jesus died in the flesh, His spirit was in complete control. He voluntarily surren-

dered to the circumstances created by the powers of darkness. Jesus was not overcome by the powers of darkness, but He surrendered Himself to their designs.

This willingness to die was prompted by two compelling passions, the passion to do the Father's will and the passion to redeem a lost race. It was the Father's will that lost sinners be saved, and the Father's will was the will of the Son. His very life was to do the will of His Father, even to dying on a cross. "My meat is to do the will of Him that sent me." (John 4:34)

Since God so loved the world as to give His only Son, the Son so loved as to give Himself. The compulsion of the cross was the compulsion of love.

Jesus was not overpowered by the Roman soldiers who invaded the sacred quiet of Gethsemane, for the angel army hovering over Him was more than a match for the best soldiers who ever followed the Roman Eagle.

Jesus was not beaten in a legal contest before Governor Pilate, for it was Pilate who was so confused as to be caught in the web of his own contradictions.

Jesus was not finally killed by the spear that was thrust into His side, for He had already dismissed His spirit into the Father's hand.

It is essential to a full appreciation of Christ's death to remember that He died voluntarily. To remember that the Son of God was willing to leave the glories of His Father's house. That He was willing to walk the lowly lanes of life, to be misunderstood and hated, to be spit upon and crowned with thorns, and to die as a felon on a Roman cross. All this He did willingly because the Father's will was involved, and because your soul and mine was involved.

IV. A Victorious Death

It is not easy to associate victory with death. It is rather the natural thing to associate defeat with death, and that would be particularly true under the circumstances surrounding the death of Jesus. The whole picture to the mind not enlightened by the Spirit would suggest defeat rather than victory.

His disciples had been scattered as frightened sheep in the presence of a smitten shepherd. None of them took the witness stand for Him, and one had denied having known Him. When Pilate made a hal-hearted appeal for Him, no voice opposed the cry of the mob. No pity was expressed when his accusers mocked Him. No tender hand was permitted to bathe His blackening wounds.

But it was not defeat. No one ever died so victoriously as did Jesus. He could pray for those who were torturing Him, and that was victory over primitive passion. He could think in that last hour about the future welfare of His mother, and that was victory over his present suffering.

Jesus could say just before His death, "It is finished!" No other has ever been able to say that. You and I will not be able to say it when we come to die. There will always be some unfinished task, some neglected duty. There will always be some unfinished task, some neglected duty. But not so with Jesus. All that He had set out to do for the Father He had done. The plan of salvation was now complete.

Close by was a garden with an empty tomb. Soon they would place His body there, and then that tomb would be empty again on the third day. The disciples would find another upper room where they could renew their faith. There would be Pentecost, and a converted Saul of Tarsus, and a wave of world-girdling evangelism. "It is finished!" Jesus died victoriously.

New President of Cumberland University

(Contributed)

EDWIN S. PRESTON, President of Central College, Conway, Ark., was elected President of Cumberland University, Lebanon, Tenn., according to announcement by Dr. W. Edwin Richardson, President of the Board of Trustees meeting in Nashville.



EDWIN S. PRESTON

President Preston is completing his third year as President of Central College, the Arkansas Baptist College for girls. Previous to his coming to Central College, he served for five years as executive secretary of Shorter College, Rome, Ga., and for twelve years as state secretary of Baptist Training Union work in Georgia.

Cumberland University, a century old institution under the auspices of the Presbyterian Church, has recently been taken over by the Tennessee Baptist Convention. The University was organized in 1842, and its widely known law school was begun

in 1847. The University has a modern and adequate plant at Lebanon, Tenn., situated on 55 acres in the residential section of the city. Its academic emphasis, it was stated, will continue to be in the fields of Liberal Arts, Law and Religion.

Cumberland has an enviable reputation for distinguished alumni having educated one Secretary of State, two Justices of the United States Supreme Court, 47 college and university presidents, 10 United States Senators, and many others in places of distinction.

During the nearly three years that Mr. Preston has been President of Central College, the college plant has been remodelled and redecorated, and the support of individual donors and of the Arkansas Baptist Convention has increased. The fixed assets of the college show an increase of over \$66,000 in the past two fiscal years, it was stated. This is a gain of a little more than 20 per cent and is within \$7,000 of the total amount contributed from every source through the Arkansas Baptist Convention.

Enrollment of Central College has increased 25 per cent in the past two years. Contributions from sources other than the Arkansas Baptist Convention budget have amounted to nearly \$45,000 during two years.

Recently, Central College was admitted to membership in the American Council on Education and has been assured of the added honor of membership of another national association.

Objectives for the next three years at Central College have been outlined by the trustees and include \$100,000 in immediate objectives for new buildings and building improvements, and endowment and permanent support the equivalent of \$500,000.

Mr. Preston is a graduate of the University of Tennessee and received his Master's Degree from Mercer University, Macon, Ga. He studied law at the University of Tennessee and is a member of the Tennessee Bar. For the past two years, he has been chairman of of the Radio Committee of the Southern Baptist Convention. He is married and has two children, Edwin, 16, and a daughter, Jerrie Lynn, 8. He is a member of the First Baptist Church of Conway and is a Rotarian.

President Preston is being asked to assume this responsibility at the end of this college year.

Cookeville Baptist Church Surpasses One Thousand Membership Mark

By RUBY NELL BROWN, Educational Director

THE FIRST BAPTIST CHURCH, Cookeville, Tennessee was organized on September 26, 1873 by Elders Patrick and James Moore. In its early years the church did not prosper; in fact, there were long periods when the church ceased to meet for worship. Under



BOB N. RAMSEY

the leadership of Rev. Sam Edwards, the church was re-organized in February 1913, with nine members. The rapid growth of the Church during the following years made it necessary to construct a new building. In 1925, the building program was launched and completed. Bro. Edwards continued to serve the church as its faithful and beloved pastor until July 22, 1934.

On September 30, 1934, the Rev. J. Harold Stephens accepted the pastorate. During his efficient ministry, the long standing debt was paid and the Cookeville Missionary program was launched.

Brother Stephens, working with Rev. John Brown, the Associational Missionary, established two missions in the city: Steven's Street Mission, in Southwest Cookeville and the Northwest Mission. In addition to these, a building was purchased in West Cookeville for the Negro Mission. The Church made outstanding progress and the rural churches were benefited by the Christly ministry of Brother Stephens.

Rev. B. N. Ramsey was called to the church on March 28, 1943, upon graduation from the Southern Baptist Seminary. In the beginning of the fourth year of his ministry, an outstanding milestone has been reached in the history of the church. Just recently the church surpassed the 1000 membership mark. There have been 330 additions in the past three years. The budget has increased from \$5,000.00 to \$26,000.00. In April, 1944, the church purchased and paid for a \$8,500.00 parsonage. Plans are under way at the present time to enlarge the auditorium to accomodate 800 and to build a new Educational Plant which will take care of the same number.

The mission program has been enlarged and extended. The Northwest mission building has been sold and a new and larged building is under construction in the same part of town. A lot at Algood, Tennessee has been purchased for \$1100.00 and work has begun on a mission there. An Educational Director has been added to the church staff. And a committee has been appointed to select a mission pastor to promote this phase of the work, in cooperation with Rev. John Brown, who has been excellent in fostering the mission program in the city and in Stone Association. The growth of the Cookeville Church and its mission program is a testimony of the wisdom and value of the State Mission Program, because for many years the Cookeville Church received aid from the State Board.

Since the Church was first organized, the following have served as pastors: J. K. Stimpson, T. R. Cooper, J. W. Cunningham, R. A. Dillard, A. L. Parker, J. B. Fox, T. J. Estes, J. M. Stewart, R. Brett, R. A. Rushing, T. T. Thompson, L. S. Ewton, S. N. Fitzpatrick, E. A. Cate, Sam Edwards, J. Harold Stephens and the present pastor, B. N. Ramsey.

BAPTIST AND REFLECTOR is in the church budget.

A Digest of Religious Thought

By RUSSELL BRADLEY JONES, Contributing Editor, CHATTANOOGA, TENNESSEE
Neither the editor nor contributing editor necessarily concurs in the opinions expressed on this page unless so stated.

The Purpose of Pain

T. R. J. in *The Christian*
(London)

Remarks on this subject by that shrewd thinker, Mr. C. S. Lewis, of Oxford. In his volume, "The Problem of Pain," he says: "We can, perhaps, conceive of a world in which God corrected the results of this abuse of free will by His creatures at every moment; so that a wooden beam became soft as grass when it was used as a weapon, and the air refused to obey me if I attempted to set up in it sound-waves that carry lies or insults. But such a world would be one in which wrong actions were impossible, and in which, therefore, freedom of the will would be void, nay, if the principle were carried out to its logical conclusion, evil thought would be impossible, for the cerebral matter which we use in thinking would refuse its task when we attempted to frame them. All matter in the neighborhood of a wicked man would be liable to undergo unpredictable alterations. That God can and does, on occasions, modify the behaviour of matter and produce what we call miracles, is part of the Christian faith; but the very conception of a common, and therefore, stable world, demands, that these occasions should be extremely rare."

(As long as men are free, evil will be not only possible but present.—R. B. J.)

Growth of Anti-Semitism

New York Times

Anti-Semitism is more widespread in the world than ever before in modern times, although the collapse of the Nazi empire deprived it of its greatest stimulus and the reaction to Nazi laws and methods in most of Europe has driven it underground, according to the consensus of public and private reports of Jewish leaders from many parts of the world who recently assembled at the London Conference of Jewish organizations. A survey of these representative opinions from a variety of types of Jewish communities on what to all of them is the root of the problem of the Jewish people's future reveals some bright spots. But the general testimony is that the effect of the war and the years of turmoil that preceded it has been to increase anti-Semitism.

(There is no place in a true believer's heart for hatred of Jews—or any other race. We are commanded to win them to Christ.—R. B. J.)

Going to Church

Mrs. R. Albright in
Watchman-Examiner

When William Gladstone was asked why he was so careful about church attendance in the midst of so many pressing public duties, his answer was, "I go to church because I love England." On closer questioning, the great Christian statesman, would have acknowledged that this was not the highest reason he could give, since the supreme thing is to be able to say, "I go to church because I love Christ, the Head of the church." At the same time, Gladstone's frank answer is highly significant. Full well did he know that there was a vital connection between the best things in Britain's national life and the testimony and influence of the Christian church.

(America is in desperate need of church goers.—R. B. J.)

American Embassy At the Vatican

L. L. Gwaltney in
Alabama Baptist

All kinds of petitions in protest to the American Embassy to the Vatican have been sent to Mr. Truman. These have not only been from Baptist Conventions but from the state and national gatherings of the Protestant people of America. Mr. Taylor has been at home for some time, but, according to newspaper reports, he has recently gone back to the Vatican. Why does Mr. Truman disregard all of these petitions? The probable answer is that he knows if he does anything about it it will enter into the next presidential election. And he knows that the Catholics under the control of the priests will line up almost solidly against him if he in any way touches that situation. Meantime, if something is not done about the American Embassy at the Vatican it will be found to shake this nation to its center. This government, against the will of the vast majority of its citizens ought not to have an embassy at Vatican City. The very existence of that city is a piece of duplicity on the part of highly trained Roman diplomats of whom the pope is the leader. They call it a civil state, but in reality it exists to extend the Catholic influence over the world. That is exactly what it is for.

(You hit the nail on the head, Dr. Gwaltney.—R. B. J.)

Funeral Flowers

R. N. Zearfoss in
Watchman-Examiner

So many times I hear it said, "I want people to give me my flowers while I am still here to enjoy them!" What a wonderful thought that is. What a shameful extravagance we make of flowers at funerals. Really, we do. There should be flowers as a reflection of beauty and a source of strength, but not to the extent that most people carry the practice. Last summer, I talked with a family that had recently lost their young daughter. The father hesitantly asked, "Do you think we did wrong? Our daughter died of spinal meningitis. We asked that friends contribute to a memorial fund instead of sending flowers. They did so and it amounted to nearly \$100, which we gave as a memorial fund to be used by City Hospital in research for cures for spinal meningitis." I could have hugged that man! He wondered if he had done the right thing! He had done the most wonderful thing for his daughter that could have been done.

(Let others follow this suggestion for it is an excellent one.—R. B. J.)

Sectarianism Better Than Indifference

Biblical Recorder

"Religion never thrives in detachment" declares Dr. D. Elton Trueblood in a stimulating article in the March number of *The Commission*. His article is in strong support of denominational conviction and loyalty. He says that sectarianism is better than undenominationalism. Reasons given for this statement are: (1) The sense of belonging to a definite and positive group can be powerful in forming human character; (2) sincere denominationalism helps young people to become definite and positive in practice and belief. He states that sectarianism can be bad, but on the other hand non-sectarianism "is frequently a screen of secularism. It is the retreat of those who do not want to bear any positive responsibility in the Christian cause."

(Good.—R. B. J.)

Miami, Florida, Convention City

MIAAMI, MAGIC CITY of the nation, will play host to the Southern Baptist Convention on May 15, 16, 17, 18 and 19 this year.

May is a beautiful month anywhere in the country, but this is the time when Miami really shines with a fresh sparkle after the spring showers. Summer flowers are in early bud, warm weather sports in the first flush of enthusiasm and seas ripple under a balmy, blue sky. As well as all that, there are amusements for everybody!

Headquarters of the Convention will be at the Columbus Hotel, on Biscayne Boulevard right in downtown Miami and overlooking Biscayne Bay, while sessions will be held in the Auditorium and Recreation Room by day and in the Bandshell by night, all in lovely Bayfront Park, one of the finest parks in the nation and only a short step from the hotel. Incidentally, the Woman's Missionary Union will meet at the McAllister Hotel in Miami, on May 12-14 and many delegates will want to stay on for the Southern Baptist Convention, so entertainment programs to appeal to all the men and women visitors are being worked out by local committees, and plenty of amusement is promised for the five days of the Convention. Consequently the gathering should be outstanding, not only for the good work it accomplishes, but also for the good times every delegate and his family will enjoy.

The Miami area is a favorite with convention heads and tourists in general and the reason why is easy to find. There are so many attractions, both of a cultural and a relaxing nature. Indeed, there need never be a dull moment, and delegates return home with the satisfaction of a job well done and time pleasantly and profitably spent.

Thanks to the perfect climate, first of all, such occupations as sunbathing, boating and fishing are on everybody's calendar. Arrangements will be made so that delegates and their wives attending the Miami Convention in May will enjoy all of these. They are right on the city's doorstep, too, with local beaches, Matheson Hammock and Tahiti Beach on the mainland, and Miami Beach on the far end of the three causeways linking Miami with the Ocean. Here visitors may swim from ocean-side cabanas, laze in the golden sunshine or indulge in boating or surf-casting to their heart's content. So it is no wonder the average visitor returning from a Miami convention boasts a wonderful suntan.

The boat trip round the shores of the Greater Miami area is one of the favorite pastimes sure to be arranged for delegates to the Southern Baptist Convention. Here gliding along over lazy blue waters, passengers are enabled to enjoy the vistas off Millionaires' Row, through the tropical isles, many of them man-made and others descendants of mangrove islands dating from hundreds of years ago, and up the Miami River, where freighters from foreign ports tie up, depositing strange cargoes on the wharves and thereby adding greatly to the scene.

Most popular of all, however, is fishing in the waters surrounding Miami, one of the finest fishing grounds in the world. Here men and women alike may have the thrill of a lifetime battling with the great finny fighters in the Gulf Stream, just off-shore, or getting a good-sized "bite" in Biscayne Bay itself. Fishing trips are always arranged for those convention delegates who love to spend their time with rod and reel.

Other attractions for visiting delegates, shops, hotels and restaurants to suit every taste, are waiting to welcome visitors. They are a noteworthy feature of the city in general and of Flagler Street in particular, one of the nest shopping thoroughfares in the South. This is interesting in view of the fact that Miami will only celebrate its golden jubilee in July this year.

In a mere fifty years the city has attained the size and characteristics of a great metropolis, the most southerly in the United States, with an estimated permanent population of 225,000 people. There are more than 75,000 homes, large and small, in the area, many with distinctive, lovely architecture and landscaping, two colleges, 71 public schools and 238 churches representing more than 50 denominations. What a far cry from the handful of buildings at the mouth of the Miami River and "Population 260" in 1896. Miami is rightly named the Magic City!

A trip arranged especially for the women attending the Convention is a visit to Lincoln Road, Miami Beach. Here across the Bay from Miami, on one of the most beautiful streets in the world is the shoppers' paradise. There are twelve blocks, palm-lined and leading to the very edge of the Atlantic Ocean, including some of the world's greatest mercantile houses, jewelers, florists and houses of fine arts, as well as the most exclusive men's and women's outfitters. A day spent shopping, or window-shopping, on Lincoln Road is one to be long remembered.

Another point of interest to those from the far corners of this country is Miami as an aerial port. The natural Gateway Between the Americas, Miami's airport is the busiest in the nation; busier than New York and busier than the airports of all the other great cities combined. More than 400,000 people arrived at and departed from Miami by air last year, and airplanes from distant parts of the world land and take off at the rate of more than one every two minutes. A visit to the airport is both interesting and informative.

Another favorite excursion is to the lovely Fairchild Tropical Gardens, just south of Miami. Here flowers, trees and shrubs from all parts of the world have been collected for one of the finest gardens to be found anywhere by the renowned horticulturist, Dr. David Fairchild. Near at hand are unusual bird and animal exhibits such as the Monkey Farm, the Parrot Jungle and the Rare Bird Farm, with its hundreds of unusual birds both great and small.

Undoubtedly, everyone who attends the Southern Baptist Convention in May will have a wonderful time. The delegates will be enabled to work hard and achieve many of their aims, but they will play too, and see all of the Miami area in the pleasantest way possible. Their hosts are thoroughly familiar with the business of welcoming visiting delegates and their families.

Department of Student Work

ROGERS M. SMITH, Secretary

MARJORIE HOWARD, Office Secretary

New B. S. U. Councils

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First Vice-Presidents.....	Jack Blankenship Faye Breazeale Paul Williams
Second Vice-Presidents.....	Edna Threlkeld Ivo Sanders
Third Vice-Presidents.....	Margaret Burton Betty Jo Huffaker
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Bible Discussion.....	Barbara Hasty
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Third Vice-President.....	Charles Pearson
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Chorister.....	Alfreda Sisk
Pianist.....	Cleo Whitlow
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Faculty Advisers.....	Miss Robertson Miss Hayes Miss Ross Miss Teague

DON'T FORGET

STATE SPRING RETREAT

MONTGOMERY BELL STATE PARK

(Near White Bluff, Tenn.)

APRIL 19 - 21, 1946

Opening Supper 5:45 P. M. Friday

Closing Dinner Noon Sunday

The Sunday School Lesson

LESSON FOR APRIL 14, 1946

By R. PAUL CAUDILL, Pastor
First Baptist Church, Memphis, Tenn.

Topic: "HOW JESUS' FRIENDS RESPONDED"
Text: Mark 1:16-20; 5:18-20; 10:46, 52; Luke 5:27-28

THE LESSON for today has to do with the manner in which the early disciples responded to the call of the Master. The memory selection, "He forsook all, and rose up and followed him" (Luke 5:28), furnishes us a preview of what happened in the life of each friend of Jesus whom we consider. The response of each was immediate and wholehearted.

THE FISHERMEN

The people with whom Jesus surrounded himself as disciples were for the most part simple-hearted, unlettered men. They were men who were unspoiled by the holier-than-thou attitude that so often prevailed on the part of conventional Jewish leaders. They were not given to theological hairsplitting as were the scribes and Pharisees.

The call of the four disciples (Mark 1:16-20) is stated simply: "And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. And Jesus said unto them, Come ye after me and I will make you to become fishers of men. And straightway they left the nets and followed him." The call of James and John, sons of Zebedee, follows the same pattern. They were found in the boat with their father Zebedee mending nets, for they, too, were fishers. Upon their call, they left their father, Zebedee, in the boat with the hired servants and followed Jesus.

The significant word in the above passage lies in the word rendered "straightway." Simon and Andrew lost no time in yielding to the Master's call.

THE DEMONIAK

Before one can appreciate fully verses 18-20 (Mark 5), it is necessary to read verses 1-17. Upon coming over into the other side of the sea into the country of the Gadarenes, Jesus was met by a man possessed by an unclean spirit and who dwelt among the tombs. From time to time he had been bound with fetters and chains, but, one by one, he had plucked them asunder and broken them in pieces. By day and night in the mountains and in the tombs he would cry out and cut himself with stones. When he saw Jesus afar off, Mark tells us "he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou son of the most high God? I adjure thee by God, that thou torment me not." Upon being asked his name by Jesus, he replied, "Legion: for we are many."

Mark tells us how Jesus gave the unclean spirits leave to enter into a herd of swine, which, in turn, ran violently down the steep place into the sea and were choked. The people of the city and countryside, upon hearing about the incident, and upon seeing "him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind" were afraid, and "began to pray him to depart out of their coasts."

The erstwhile demoniac, however, besought Jesus that he might be with him. Jesus refused, however, and said, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

THE BLIND BEGGAR

Jesus' experience with blind Bartimaeus is one of the most touching scenes in the Bible. Just prior to the triumphal entry Jesus and his disciples, together with a great number of people, came to Jericho. As they were leaving the city, they passed near a blind beggar who was sitting by the roadside asking alms. Upon hearing that Jesus was in the procession, the beggar began to cry out: "Jesus, thou son of David, have mercy on me." Mark tells us that many sought to quiet the beggar but the more they "charged him" the "more a great deal" he cried out for Jesus to have mercy upon him.

And, as in the case of the four disciples, "immediately," having received his sight, he followed Jesus in the way.

THE TAX COLLECTOR

The tax collector, called by Luke (5:27) "a publican, named Levi," by Mark (2:14) "Levi, the son of Alphaeus, and by Matthew (9:9), "Matthew," was found by Jesus sitting at the receipt of custom (place of toll). He was a politician whose job required him to take tribute from his own people—tribute which, in turn, would be surrendered to foreign masters. Naturally such a man would not stand well in the public eye. Jesus, however, saw real possibilities in Matthew as a future disciple. He said, therefore, "Follow me," and, leaving behind his profitable office, Matthew rose up and followed Jesus.

It was at the home of Levi (Matthew) that a great feast was spread in honor of Jesus. Because of his fellowship with the great company of publicans that had gathered for the occasion, the scribes and the Pharisees murmured saying, "Why do ye eat and drink with publicans and sinners?" The answer of Jesus was characteristic of his ministry: "They that are whole need not a physician; but they that are sick." Jesus, in his desire to win the world, was undeterred by criticism and public condemnation. He found followers even among the most hated classes of men. Even so, in our churches today their needs to be a constant reaching out in our evangelistic efforts. No matter how far a man has fallen into disrepute, it is then that the saving power of the gospel of Christ is most needed.

THURSDAY, APRIL 11, 1946

The Young South

SEND ALL LETTERS TO AUNT POLLY

149 Sixth Avenue, N.

Nashville 3 Tennessee

DEAR BOYS AND GIRLS:

Here are more of the nice letters I have been receiving. I appreciate each of them and am sharing as many as possible with you today.

Dear Aunt Polly: I am a girl 8 years old. I have written to you before. I am not a Christian but hope to be one soon. I go to Lenoir City Tabernacle Church. My father is the pastor of the church. . . . I read the Young South page and I like it. LENA TURNER, 415 First Avenue, Lenoir City, Tenn.

Dear Aunt Polly: As this is my first time to write to you, I hope to get acquainted soon. I am 12 years of age. I am in the seventh grade at school. I have a fine teacher. I am a Christian. I belong to Red River Baptist Church. . . . I read the Young South page every week, and enjoy it very much. I would like to have some pen pals. . . . Lovingly yours, JEWEL JANET RUST, Adams, Tenn.

Dear Aunt Polly: This is the first time I have written you. I am 12 years old. I go to the Third Baptist Church. . . . I read the BAPTIST AND REFLECTOR every week and I enjoy the Young South page very much. I am a Christian. I have written Janice Patterson, Trenton, Tennessee. . . . BETTY JEAN BINKLEY, 1807 Fourteenth Ave., N., Nashville, Tenn.

Dear Aunt Polly: This is my first time to write, although I have been reading the Young South page for a long time, and enjoy it very much. I am a Christian and belong to Toone Baptist Church. Aunt Polly, I'm really proud I know Jesus as my Saviour. I am a girl 18 years of age. I attend church services as often as possible. . . . I have two pen pals. They are Edna Seals and Helen Faye Hutcherson. They are both real nice girls. I really enjoy corresponding with them. I would like to have more pen pals near my age. . . . JANICE THORNTON, Route 1, Toone, Tenn.

Dear Aunt Polly: This is my first time to write you. I am 10 years old. I am in the third grade, and am a Christian. I go to Oakfield Baptist Church. I would like to have some pen pals 9 to 12 years old. LUENESS HORNE, Oakfield, Tenn.

Dear Aunt Polly: I am a girl of 10 years old. I have written to you before. I am a Christian. I go to the Baptist Tabernacle Church here at Lenoir City. My father, Rev. Ray P. Turner, is the pastor. . . . I read the Young South page and I like it. EDITH LEE TURNER, 415 First Avenue, Lenoir City, Tenn.

Dear Aunt Polly: I enjoy reading the Young South page very much. I am a Christian and go to the First Baptist Church. My pastor is Rev. C. E. Wright. I attend Sunday school, B. T. U., and G. A. regularly. I will be 15 May 11 and am in the tenth grade. I enjoy school very much. My vocation is singing. I would like very much to be a choir director when I grow up. I would like some pen pals, both boys and girls. I have several already. . . . CHARLOTTE SHORTER, Box 335, Clinton, Tenn.

Dear Aunt Polly: I am a little boy 7 years old. I go to West Baptist Church. . . . I attend Sunday school and church when I am able. I would like to have some pen pals. I have a sister who wants to be a missionary. Love, MATTHEW TOMLIN, 396 Liberty Street, Jackson, Tenn.

Dear Aunt Polly: This is the first time I have written you. I am 6 years old. I go to Sunday school every Sunday. . . . Your friend, OPAL HARDWICK, Route 1, Wartburg, Tenn.

Dear Aunt Polly: This is my first time to write you. I read the Young South page almost every week. I think it is very interesting. I am 13 years old. I go to Blanche School. I am in the seventh grade. I belong to the New Grove Baptist Church. . . . I would like to have some pen pals. IMOGENE JONES, Taft, Tenn.

Dear Aunt Polly: This is my first time to write you. I would like to have some pen pals. My hair is dark brown. My eyes are blue. I am 10 years. I am in the fourth grade. I go to Shouns Consolidated School. I also go to Pleasant Grove Baptist Church. I read the BAPTIST AND REFLECTOR. Yours truly, ALMA RUTH WARREN, Shouns, Tenn.

Dear Aunt Polly: This is my first time to write you. I am 11 years old. I am in the fifth grade. I go to Dixie High School. I go to Mt. Olive Baptist Church. I go to Sunday school every Sunday. . . . I would like to have some pen pals. MILDRED JEAN BRAMBLETT, Route 2, Union City, Tenn.

Dear Aunt Polly: This is my first time to write you. I am 14 years old and am in the eighth grade. I go to school at Dixie High near Freemont, about eleven miles from Union City. I go to Mt. Olive Baptist Church. I would like to have some pen pals. Your friend, BETTY JEAN BREGHEARS, Union City, Tenn.

Dear Aunt Polly: I am a little girl 10 years old. This is my first time to write you. I am a Christian and go to church regularly. I would like to have pen pals from 9 to 11. . . . Love, BETTY COLVIN, 241 South Lindsey Street, Jackson, Tenn.

If you have not yet found a pen pal, watch for next week's Young South column. There will be a list of other readers who want pen pals. Perhaps there will be several to whom you would enjoy writing a letter.

Your friend, Aunt Polly

Sunday School Department

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

W. G. RUTLEDGE
Superintendent

MISS MADGE McDONALD
Office Secretary



MISS WILLIE MERLE O'NEILL
Elementary Worker

MISS GLADYS LONGLEY
Associational Worker

Baptist Training Union

149 SIXTH AVE., NORTH, NASHVILLE 3 TENN.

CHARLES L. NORTON, Director

MISS ROXIE JACOBS, Int.-Jr. Ldr.
HUGH KING, Associational Ldr.



MISS EVELYN WILLARD
Office Secretary

ORELLE LEDBETTER
Convention President

Juniors Have Good Attendance Record



ELIZABETH GANN (left) and BETTY MURPH (right) of Northside Baptist Church, Jefferson City, Tennessee.

These two Junior girls have made an outstanding record in attendance. Elizabeth Gann has begun her fourth consecutive year of perfect attendance. Betty Murph did not miss Sunday school during the year of 1945. They are members of the Busy Workers Sunday school class in the Junior Department at Northside Baptist Church. Miss Jodie Lee Tate is teacher of the class. Miss Hazel McClane is superintendent of the Junior Department.

* * * * *

Honor Roll

We are happy to recognize our *Twenty-second* Standard Sunday school. Red Bank Baptist Church, Chattanooga, Tennessee, has made application for a Standard Sunday school. Rev. Horace L. Smith is pastor; Mr. W. A. Shearer, superintendent; and Mr. William Crerar is secretary. This school has an enrollment of 859.

* * * * *

First Vacation Bible School Reported For 1946

The FIRST Vacation Bible school report for this year has been received. The school was held at Bethel Baptist Church in Indian Creek Association. Rev. and Mrs. Leonard F. Gassaway conducted this school. There was an enrollment of 15 and average attendance of 13.

HAVE YOU PLANNED YOUR VACATION BIBLE SCHOOL?

An excerpt from a letter from Edwin Deusner, Pastor of the First Baptist Church, Lexington, concerning their Doctrinal Emphasis Week.

"I believe the Doctrinal Emphasis Week was the finest thing we have had since I have come to this Church. The interest was splendid from the very beginning, especially among the Juniors and Intermediates. Don't let anyone tell you that Baptist Doctrine is too "dry" for children. They have lapped it up, and the Intermediates have had some difficulty completing their book because the teacher has been asked so many questions concerning the distinctive teachings of Baptists.

We have used three books, "The People Called Baptists," for Adults and Young People, "The Meaning of Church Membership" for Intermediates, and "The Junior and His Church" for Juniors. We had 52 present Monday, 53 on Tuesday, 72 on Wednesday, 56 on Thursday and I am writing this Friday morning. We are expecting to have 40 or more awards.

I think the Doctrinal Emphasis Week is the greatest thing the Baptist Training Union Department has ever sponsored. In talking with other West Tennessee pastors I find the same reaction."

e e

Churches Studying Doctrinal Books In February

BIG EMORY—	McCalla Avenue
Cumberland Homestead	Mt. Harmony
Trenton Street	Oakwood
DYER—	OCOEE—
Curve Baptist Church	Lupton City
HOLSTON—	First, Cleveland
Calvary	SWEETWATER—
Erwin	Sweetwater, First
Ninth Street	WATAUGA—
KNOX—	Cedar Grove
Lincoln Park	

Woman's Missionary Union

149 SIXTH AVE., NORTH. NASHVILLE 3 TENN.

MRS. C. D. CREASMAN
President
MISS MARGARET BRUCE
Young People's Secretary



MISS MARY NORTHINGTON
Executive Secretary-Treasurer
MRS. DOUGLAS GINN
Office Secretary

Welcome Words For W. M. U. Convention

By ROBERT G. LEE, Pastor
Bellevue Baptist Church, Memphis

W—SUNBEAM BABY VISITOR—

WELCOME!
Christ Jesus is the Wonderful, the Way, the Word—
The sweetest name in earth and heaven heard—
Possessing all of heaven's holy charms,
Was once a baby held in Mary's arms.
In His sweet name, we welcome you.

E—SUNBEAM—

WELCOME!
Christ Jesus once a child is God's Elect;
No children did his loving heart reject.
This Jesus—now the hope of all the lands—
Upon the little children placed his hands.
In His dear name, we welcome you.

L—JUNIOR R. A.—

WELCOME!
Christ Jesus—Life, Light, Lily, Lamb, Lord, Love,
Once left the glory which he had above—
And here, on earth, lived as a growing boy,
And always gave to others help and joy.
In His high name, we welcome you.

C—JUNIOR G. A.—

WELCOME!
Christ Jesus is God's chosen Cornerstone,
Who for us suffered, bled, and died alone.
God's Covenant and Consolation best—
Our Captain, Refuge, Rabbi, Ransom, Rest—
In His matchless name, we welcome you.

O—INTERMEDIATE R. A.—

WELCOME!
Christ Jesus is Omega, Alpha, King;
In worship of his name the angels sing.
Passover, Potentate, Priest, Prince of Peace,
The Comforter who maketh sorrows cease.
In His holy name, we welcome you.

M—INTERMEDIATE G. A.—

WELCOME!
Christ Jesus—Master and God's Mercy great—
God's Light for earth's darkness, Love for earth's hate.
For sinners all his precious blood was spilt—
And he is Heaven's grace for earth's black guilt.
In His great name, we welcome you.

E—Y. W. A. —

WELCOME!
Christ Jesus—Ensign, God's Begotten Son—
Propitiation and Eternal One—
Christ Jesus—for Earth's hunger Heaven's Bread—
Who died and rose triumphant from the dead.
In His strong name, we welcome you.

W—MEMBER B. W. C.—

WELCOME!
Christ Jesus—the Beginning and the End—
God's Witness, Wisdom, First Fruits, Faithful Friend—
Our Daysman, Daystar, Dayspring, Heaven's Door—
Commanding us to serve on every shore.
In His glorious name, we welcome you.

M—PRESIDENT W. M. U.—

WELCOME!
Christ Jesus—Heaven's Messenger and Light—
Dispensing glory, 'midst earth's tragic night—
Today, forever, yesterday the same—
Is God's great glory for Satanic shame.
In His saving name, we welcome you.

U—PASTOR OF W. M. U.—

WELCOME!
Unblemished Christ, the Lamb of Sacrifice,
God's blessed Son amid earth's sinful vice,
So holy, and from sinners separate,
Is Heaven's love for earth's declared hate,
Is Heaven's peace for earth's made, wicked strife,
And for earth's death, sweet heaven's endless life.
Is Heaven's gladness for earth's grief,
And for earth's sickness great relief.
In His loving name, we welcome you.

THURSDAY, APRIL 11, 1946

Brotherhood Department

149 SIXTH AVE., NORTH. NASHVILLE 3 TENN.

E. K. WILEY
Secretary



MARJORIE HOWARD
Office Secretary

Two Brotherhoods Organized Shelby County Association

Millington Baptist Church

REV. A. B. HARRISON, Pastor

Sunday, March 17, was a very busy day for the writer and a profitable day for the Brotherhood. It was our privilege to worship with the good people in Millington Baptist Church. We were inspired by the study of our great Sunday school lesson on "Religion in Every Day Life"; then the writer tried to speak following Sunday school on "Reaching Men for God."

According to plans made by the pastor, Rev. A. B. Harrison, and the men of the Millington Church, we met at the pastor's home on Monday night at 7:30 and enjoyed a delightful dinner prepared and served by the ladies of the church. Then we went across the yard to the church where this group of men, led by their pastor, entered into the organization of a Brotherhood, who pledged themselves to endeavor to do more for their church this year than they did last year; and to co-operate fully in promoting our major objectives.

Those elected to serve are as follows:

President.....	John L. Robinson
Membership Vice-President.....	Frank Robinson
Program Vice-President.....	Ura Crenshaw
Activity Vice-President.....	F. E. Tomkins
Secretary-Treasurer.....	L. C. Jackson
Pastor Advisor.....	Rev. A. B. Harrison

Calvary Church

REV. J. G. LOTT, Pastor

It was our honor and joy to worship with Calvary Church on Sunday night, March 17, and to emphasize the need of mobilizing men.

The pastor announced a meeting for Monday night. The ladies of the church prepared and served a good dinner in the dining room of the church, which was followed by an informative discussion of the aims and objectives of a Brotherhood by Brother Hugh F. Latimer, associate secretary of the Baptist Brotherhood of the South. Brother Latimer knows the Brotherhood work, having served several years as state Brotherhood secretary before coming to the Southwide office. With more than twenty-five men present, they gave unanimous approval of the Brotherhood objectives and voted to organize themselves into the Brotherhood movement.

The following were elected to serve:

President.....	Al Putnam
Membership Vice-President.....	Joe Thompson
Program Vice-President.....	Bill Campbell
Activity Vice-President.....	Gordon Lott
Secretary-Treasurer.....	Edward Wiley
Pastor Advisor.....	Rev. J. G. Lott

We are happy to welcome these two new organizations into the ranks of the Brotherhood.

AMONG THE BRETHREN

Wm. Calvin Meacham, Route 2, Arlington, Tennessee, is on terminal leave after serving as a chaplain in the army. He is a graduate of Union University and formerly was pastor in West Tennessee. He states that he heard a non-Baptist commanding officer say that he was always glad when he had a Baptist in his command and he had learned to appreciate their interest in the spiritual welfare of the men. Let pastorless churches keep such men as Brother Meacham and other returned chaplains in mind.

—B&R—

Roy E. Harlan, formerly of Memphis, is pastor of the Hebron Baptist Church, Detroit, Michigan. A write-up concerning the church states that it "is seeking to keep the old fashioned heart-felt religion alive in this great wicked city." On a recent Sunday, there were seven additions to the church, three of them upon a profession of faith, asking for baptism.

—B&R—

Pastor C. Homer Robinson and the Union Hill Baptist Church, Goodlettsville, have been assisted in a revival by J. H. Stephens, pastor of Inglewood Baptist Church, Nashville. At this writing, the results have not been reported to us.

—B&R—

Sterling Lorenz Price, pastor of the First Baptist Church of Athens, is with Pastor O. D. Fleming in a revival with the First Baptist Church of Sweetwater.

—B&R—

Baptist Standard (Texas) of March 28th carried the account of the death of Dr. J. B. Tidwell on March 17, after months of illness. For thirty-five years, he occupied the chair of the Bible in Baylor University.

Rev. C. J. Lowe, a Foreign Missionary from China, recently made a tour, with the Associational Missionary, of Beulah Association. During Brother Lowe's two weeks' stay here, 15 churches were visited and about 40 churches were contacted. Brother Lowe brought 33 messages concerning his work in China, and spoke to approximately 2511 people at these services. We covered about 900 miles. We think that much and everlasting good has been accomplished throughout the Association by Brother Lowe's coming. He truly is a Missionary that Southern Baptists should be proud of. He is very spiritual and has power that can come only from God. May the Lord spare him and his good companion for many years of usefulness is our sincere prayer.—ROBERT L. NEWMAN, Associational Missionary.

—B&R—

Deacons Guy H. McClain, Felton Robitszch, E. W. Cone and H. L. Winderweedle have sent us the report of a revival which was held with the Mayo Baptist Church, Mayo, Florida, in March. George M. Trout of Trinity Baptist Church, Paducah, Kentucky, did the preaching, assisting Mark Scarboroughs, formerly of Tennessee, who went to the pastorate of the church in September, 1945. There were thirteen additions by baptism and three by letter and several rededication and a new training union was organized.

—B&R—

With Homer Lindsay, pastor First Baptist Church of Jacksonville, Florida, preaching and Ernest C. Felts leading the singing, Pastor W. R. Hamilton and the First Baptist Church of Dyersburg, held a revival March 24-April 7. We have not heard, at this writing, what the results were.

Upon the advice of his physician, J. W. Camp of Silerton has resigned the care of the Silerton and Parksburg Baptist Churches for a period of rest. He has been pastor, all told, thirty years and ten months and during this period, he has been pastor twenty-two years at Silerton and six at Parksburg. May the Lord grant that he may soon be restored to his normal health.

—B&R—

A letter dated March 23 from Rev. and Mrs. Truman Boyd of Covington carried the following: "Announcing the birth of our son, who arrived February 3, 1946." The blessings of the Lord be upon the little fellow through life.

—B&R—

With the pastor, W. Hershel Ford, doing the preaching and Stanley Armstrong leading the singing, the Kirkwood Baptist Church, Atlanta, Georgia, has had a remarkable revival with 52 additions in seven days, according to Eva L. Gass, Secretary.

—B&R—

In the poem by Secretary Pope, published on the front page of BAPTIST AND REFLECTOR of March 28 and in the last stanza, the fourth line was, for some reason, not printed. Turn to the poem in that issue and after the line "He loved men with a human heart" add the line "And served them with a human hand."

—B&R—

For the period of April 14-19, Mr. Chester Swor, formerly associate professor of English and Dean of Men at Mississippi College, will be the guest speaker in the Youth Week observed by Pastor F. F. Brown and the First Baptist Church of Knoxville.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCES FOR MARCH 31, 1946

	Sunday School	Training Union		Sunday School	Training Union		Sunday School	Training Union
Alamo	216	52	Dunlap, First	119	45	Maryville, Broadway	254	76
Alcoa, Calvary	266	119	Dyer, First	185	87	First	656	109
Athens, East	184	84	Englewood	120	55	Memphis, Bellevue	2511	617
First	464	111	Elizabethton, East Side	149	103	Berclair	168	118
Good Spring	108	61	Siam	151	95	Boulevard	573	128
McMahan, Calvary	57	34	Erwin, Ninth Street	194	98	Buntyn Street	152	70
New Zion	70	—	Etowah, Cog Hill	100	—	Central Avenue	586	135
North	159	40	Cotton Port	72	75	Galilee	334	100
Wildwood	86	72	East	45	—	Highland Heights	966	260
Bemis	242	51	First	408	80	LaBelle	758	211
Bluff City, Chinquapin Grove	179	73	Good Field	48	24	McLean	376	125
Bradford	109	32	Good Hope	41	24	Mallory Heights	327	145
Brighton	168	52	North	164	—	Merton Avenue	300	—
Bristol, Calvary	373	72	Fountain City, Central	745	178	Temple	1454	385
Brownsville	279	49	Smithwood	323	93	Union Avenue	1089	223
Brunswick	56	38	Gallatin, First	315	55	Union Avenue (Strand Class)	108	—
Calhoun	120	—	Grand Junction	114	106	Milan, First	379	160
Chattanooga, Alton Park	136	62	Hampton	89	56	Milton, Prosperity	137	51
Apison	89	38	Harriman, Trenton Street	375	86	Morristown, First	543	107
Avondale	539	171	Walnut Hill	248	88	Mt. Pleasant, First	188	86
Baptist Tabernacle	304	91	Hixson, First	172	77	Murfreesboro, First	430	101
Calvary	323	101	Humboldt, First	506	111	Walnut St. Mission	61	—
Cedar Springs	102	38	Huntingdon, First	160	—	Powell Chapel	119	46
Daytona Heights	76	43	Jackson, Bible Grove	127	191	Taylor Chapel	94	—
East Lake	573	85	Calvary	405	112	Nashville, Edgefield	434	109
Highland Park	1706	437	Holly Grove	112	86	Grubbs Memorial	68	57
Macedonia	99	74	North Jackson	154	64	Inglewood	480	169
Mission Ridge	124	55	Jefferson City, Piedmont	81	32	Park Avenue	442	128
Morris Hill	287	169	Jellico, First	247	103	Third	234	—
Northside	521	161	Kingsport, First	727	144	Newbern, Mt. Tirzah	119	44
Oak Grove	220	—	Glenwood	334	137	New Market, Dumplin	90	45
Red Bank	563	143	Long Island	146	59	Niota	126	30
Ridgedale	528	140	Lynn Garden	253	57	Oak Ridge, First	1303	184
Ridgeview	84	38	Knoxville, Fifth Avenue	1025	294	Old Hickory, First	606	282
Ringgold	113	—	First	987	260	Temple	127	99
Shepherd	82	—	Immanuel	315	77	Parsons, First	176	50
So. St. Elmo	166	36	Lincoln Park	545	187	Portland, First	206	67
Spring Creek	185	65	Lonsdale	326	74	Riceville, First	79	—
White Oak	286	76	McCalla Avenue	666	132	Short Creek	42	—
Woodland Park	996	354	New Hopewell	162	53	Rockwood, First	341	146
Cleveland, Big Spring	363	168	North Knoxville	298	119	Mission S. S.	26	—
First	611	170	Oakwood	372	143	Whites Creek	64	43
New Friendship	56	27	Sevier Heights	352	73	Rogersville	403	82
North	153	71	West View	233	41	Rutledge, Buffalo	86	47
South	175	97	Lawrenceburg, First	206	109	Shelbyville, First	209	54
Columbia, First	349	60	Lebanon, Barton's Creek	118	44	Shelbyville Mills	116	46
Cookeville, First	372	63	First	487	103	Sweetwater, First	380	69
Fourth St. Mission	81	—	Lenoir City, First	515	81	Trenton, White Hall	108	81
Stevens St. Mission	116	51	Lexington, First	216	60	Tullahoma, First	254	89
Covington, Garland	108	60	Rock Hill	104	80	Union City, First	659	—
Daisy	162	38	Madison, First	315	115	Wartburg	116	—

Resolutions On the Resignation of Brother Nelson Tull



MR. NELSON TULL

For approximately two years Brother Nelson Tull has served efficiently as Educational Director of this Church. He has just tendered his resignation to accept the position of Brotherhood Secretary of the Arkansas State Baptist Convention and will soon move to Little Rock to assume his new duties. Our loss of this true and consecrated Christian will be Arkansas' gain.

Now, therefore, be it resolved by the First Baptist Church of Nashville, Tennessee, that through this well deserved promotion of Brother Tull to a more extended service in God's Kingdom this Church has sustained a distinct loss. His good works in this community will continue to live and bear fruit for the Master long after he has gone.

Be it further resolved, That while we regret to lose him from this field we rejoice to see him move forward and upward in his ministry for the Christ he loves so much and serves so faithfully. That we also extend our best wishes for his continued growth and success in his new field of endeavor.

Be it further resolved, That a copy of this Resolution be transmitted to the Denominational Press of the State of Arkansas for publication there.

Respectfully submitted for adoption by the Church on this the 20th day of March, 1946.

HARDIN H. CONN,
FRANK H. LEAVELL,
J. P. EDMUNDS,
Committee on Resolutions.

Emily Sauls, church secretary, writes that Murray Hill Baptist Church, Jacksonville, Fla., on March 24 celebrated the first anniversary of their pastor, Carl A. Howell. There were 10 additions, 515 in Sunday school, 149 in Training Union and \$921.00 offering to the Building Fund. During the year 169 have joined the church and five men have been licensed to preach.

Attention: People of the South

We have just organized a State Convention of Southern Baptists in Kansas and are interested in securing the names and addresses of all Baptists, prospective Baptists, and friends of our cause whom you know of, who have moved into Kansas.

Letters from you giving us the desired information will be sincerely appreciated. Address: Orbie R. Clem, Vice-President, Kansas Convention of Southern Baptist Churches, Ness City, Kansas.

At the Round Lick Baptist Church, Watertown, Tuesday evening, March 19, with Rev. J. H. Ramsey officiating, Captain Hoyte C. Huddleston, U. S. Army, and Miss Rubye Phillips, both of Lebanon, were married. The bride is the daughter of Mr. and Mrs. V. H. Phillips and is a graduate of Watertown High School. Until her marriage, she was connected with the E. I. DuPont de Nemours of Old Hickory. Captain Huddleston is the son of Mr. and Mrs. G. A. Huddleston. He is a graduate of Cumberland University and of the Baptist Theological Seminary at Louisville, Kentucky, and has done graduate work in Harvard University. He has served in the U. S. Army as Chaplain for two years, seventeen months of which were spent in Europe. He is now available for pastoral or supply work. BAPTIST AND REFLECTOR congratulates the happy couple and prays the continued blessings of the Lord upon them.



CAPTAIN AND MRS. HUDDLESTON

First Baptist Church

EDWIN E. DEUSNER, Pastor
Lexington, Tennessee

DEAR BROTHER TAYLOR:

I just wanted you to know how delighted I am that your editorials on "The Church and Its Ordinances" have been put in permanent form and at a price nominal enough to allow widespread distribution. I hope to be able to put a copy in every home here in my Church.

I recall that it was at my suggestion that the Upper Cumberland Baptist Pastor's Conference petitioned Dr. Pope to put these editorials in permanent form. If that had any part in the decision I am happy to have done a small part at least in the publication of literature that is sorely needed in our Baptist life.

Recently, I taught one of the books in our Doctrinal Emphasis Week and I realized just how much our people need indoctrination. And the sad part of it is, many of the books just play around on the surface. You have a knack of getting to the heart of things.—EDWARD E. DEUSNER.

Minister Licensed To Preach

THIS CERTIFIES that Brother John T. Bennington is a member of the First Baptist Church, Sparta, Tennessee, in good and regular standing, and is held by us in high esteem. We believe him to have been called of God to the work of the gospel ministry, and do hereby give him our entire and cordial approbation in the improvement of his gifts, by preaching the gospel, as Providence may afford him opportunity. And we pray the great Head of the Church to endow him with all needful grace, and crown his labors with abundant success.

Done by order of the Church this day, March 10, 1946.

OSCAR T. NELSON, Pastor.
MARGIE P. CARTER, Clerk.

Resolutions

WE, THE BOARD OF TRUSTEES of Harrison Chilhowee Baptist Academy, in session March 26, 1946, wish to express our appreciation,

First, for the splendid work of our Emergency Campaign Committee in securing funds for the dormitory.

Second, especially do we appreciate the untiring efforts of Rev. Ramsey Pollard in leading in this emergency campaign.

Third, we wish to express our appreciation to the BAPTIST AND REFLECTOR for publicity, and especially for the free page advertisement.

Fourth, that we wish to thank those who have led in the various associations, along with the pastors throughout the state.

Fourth, that we wish to thank those who have led in the various associations, along with the pastors throughout the state.

Fifth, we wish to thank Dr. C. W. Pope and Dr. Norris Gilliam for their full cooperation in this campaign.—ROY ANDERSON.

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WITH THE CHURCHES—*Athens*: First—Received twelve additions by letter; Sterling Price, pastor. *Bristol: Calvary*—Received one addition by baptism; James Gregg, pastor. *Chattanooga*: Alton Park—Received one addition by letter; Mark Cambron, pastor. *Avondale*—Received three additions by letter; Ralph Feild, pastor. *Baptist Tabernacle*—Received three additions by letter and three additions by baptism; C. H. Petty, Pastor. *Calvary*—Received two additions by letter; W. T. McMahan, pastor. *East Lake*—Received two additions by letter; J. B. Hester, pastor. *Highland Park*—Received twenty-three additions, baptized seven; Lee Roberson, pastor. *Northside*—Received three additions by letter and four additions by baptism, baptized three; Carl Rogers, pastor. *Philadelphia*—Received four additions by letter and one addition by baptism; Clarence Starling, pastor. *Ridgedale*—Received one addition by letter; James Ivey, pastor. *Woodland Park*—Received six additions by letter and three additions by baptism; E. L. Williams, pastor. *Cleveland*: First—Received seventeen additions by baptism and thirteen additions by letter; Fred Dowell, pastor. *South Cleveland*—Baptized four; Raymond Roberson, pastor. *Cookeville*: First—Received two additions by baptism, baptized four; Bob Ramsey, pastor. *Daisy*: First—Received five additions by letter and four by baptism; W. H. Black, pastor. *Dyer*: First—Received three additions by letter; F. W. Gillespie, pastor. *Elizabethton*: East Side—Received ten additions by baptism and two additions by letter, baptized seventeen; M. H. Carder, pastor. *Fountain City*: Central—Received one addition by letter and one by baptism; C. S. Bond, pastor. *Gallatin*: First—Received two additions by letter; C. C. Bryan, pastor. *Jackson*: Bible Grove—Received one addition by baptism; J. D. Altom, pastor. *Calvary*—Received four additions by baptism and five additions by letter; Walter Warmath, pastor. *Jellico*: First—Received two additions by letter and baptized one; F. R. Tallant, pastor. *Johnson City*: Unaka Avenue—Received one addition by baptism; D. B. Bowers, pastor. *Kingsport*: First—Received three additions; L. B. Cobb, pastor. *Glenwood*—Received four additions by baptism, baptized two; J. C. Blalock, pastor. *Long Island*—Baptized one; Dana Hood, pastor. *Knoxville*: Lincoln Park—Received two additions by baptism and one addition by letter; David Livingstone, pastor. *Lonsdale*—Received one addition by baptism and one addition by letter; J. B. Cooper, pastor. *McCalla Avenue*—Received one addition by baptism and one addition by letter; C. C. Bowles, pastor. *New Hopewell*—Received two additions by letter; J. H. Smothers, pastor. *Oakwood*—Received two additions by letter; L. C. Roberts, pastor. *Lawrenceburg*: First—Received one addition by letter; James Canaday, pastor. *Madison*: First—Received one addition by letter. *Memphis*: Bellevue—Received eighteen additions by letter and eight additions by baptism, baptized twelve; R. G. Lee, pastor. *Berclair*—Received one addition by baptism; E. B. Bowen, pastor. *Central Avenue*—Received two additions by baptism and two additions by letter; J. S. Riser, pastor. *LaBelle*—Received one addition by letter and baptized one; D. M. Renick, pastor. *Mallory Heights*—Received three additions by baptism and two additions by letter; Bennie Pearson, pastor. *Temple*—Received one addition by baptism and one addition by letter; Wm. Young, associate pastor. *Union Avenue*—Received three additions by letter; J. G. Hughes, pastor. *Nashville*: Immanuel—Received twelve additions by letter and eight additions by baptism; M. D. Moore, pastor. *Oak Ridge*: First—Received six additions by letter; Stuart Rule, pastor. *Rockwood*: First—Received two additions by baptism, baptized three; H. B. Ford, pastor. *Wartburg*: First—Received two additions by letter and two additions by baptism; J. L. Stafford, pastor.

Book Review

SPURGEON'S LECTURES TO HIS STUDENTS. Edited by David Otis Fuller. 1945. Published by Zondervan Publishing Company, Grand Rapids, Mich. 422 pages. Price, \$3.00.

This is a work that has been all too long out of print. It is one of the MUSTS of the minister. It should be not only on the shelves of every seminary and college library where men are preparing for the ministry, but ought to be so used that every student will read it and want it for his own library. It will bear re-reading. The minister with many years in the ministry will do well to take it down and thumb through it again and again. Brother minister, if you do not have a copy of Spurgeon's Lectures to His Students, by all means, and for the sake of those who wait on your ministry, get it and profit by it.

The following recently visited in the BAPTIST AND REFLECTOR office: Henry W. Tiffany, Norfolk, Virginia; George Ragland, Lexington, Kentucky; Charles Vaughan, Lawrenceburg; Rev. and Mrs. Oscar Lumpkin and John Oscar Lumpkin, Jr., Bellevue; Mrs. Henry Rogers, Dallas, Texas; Mark Ferges, Memphis; C. A. Hess, Iron City; H. D. Woodham, Mrs. H. D. Woodham, Lottie Woodham and Jackie Woodham, Ashland City; James, Marie, and Rev. Oscar Nash, Gainesboro.

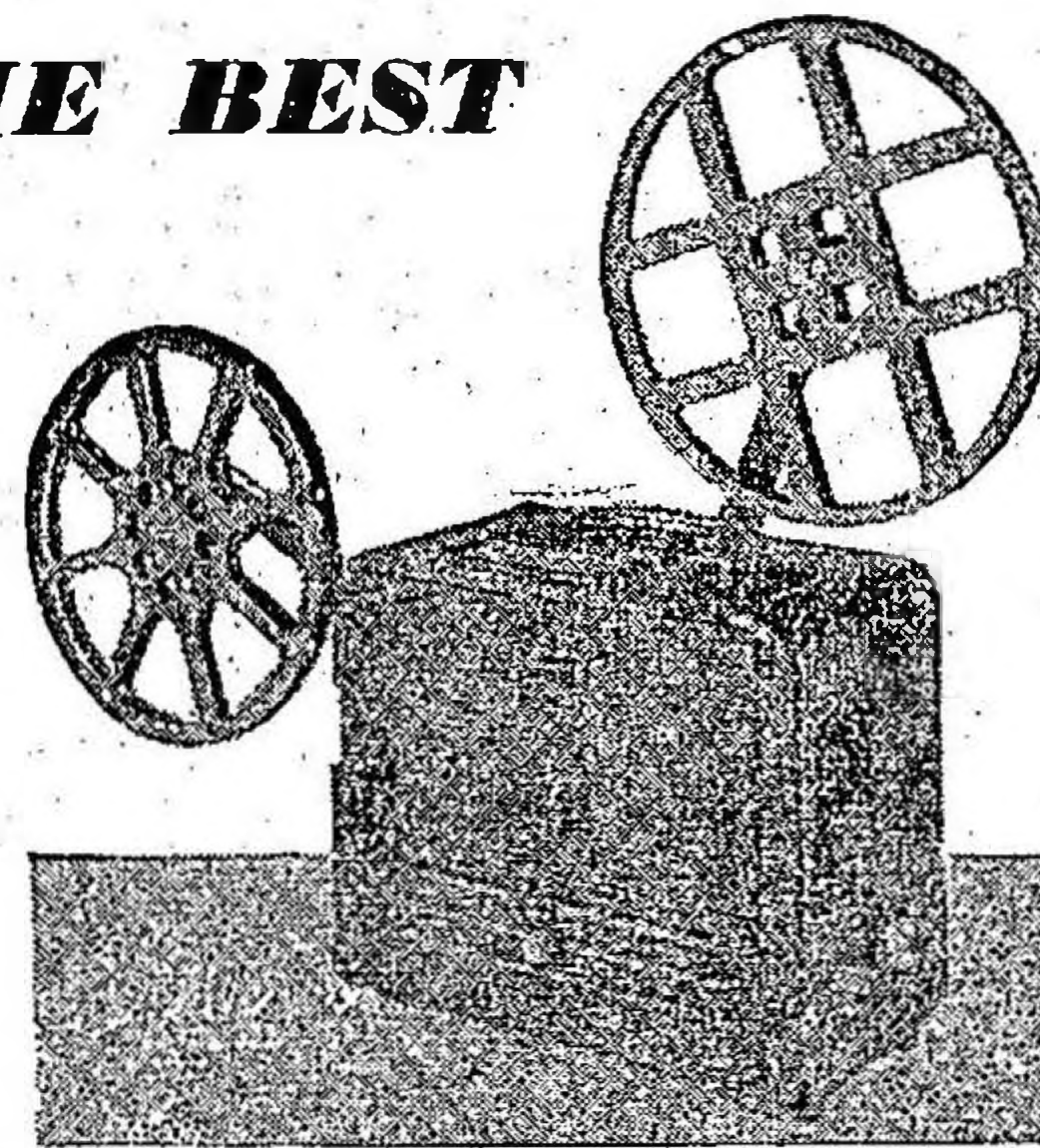
Red River Baptist Church in Robertson Association has recently purchased a new pastorium. C. A. Smith is pastor.

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Middle Tennessee Preacher's School At Cumberland University, Lebanon, Tenn., June 3rd to 14th



REV. B. P. BALDRIDGE



DR. H. B. CROSS



DR. E. P. ALLDREDGE

THE MIDDLE TENNESSEE Preachers' School, sponsored by the Middle Tennessee Baptist Pastors' Conference, has been planned for two weeks, June 3rd to 14th. The subjects to be offered and the faculty are as follows:

Sermon Building, taught by Dr. E. P. Alldredge, using the book Preparation and Delivery of Sermons, by Broadus;

Christian Doctrine, taught by Dr. H. B. Cross, pastor of Judson Memorial Church, Nashville, using the book, Christian Doctrine, by W. T. Conner;

Bible Outlines, taught by Rev. B. P. Baldrige, using the book Outlines of Bible History, by P. E. Burroughs.

The above courses will be taught in one hour classes in the mornings with a period in the afternoons for discussion of practical ministerial problems, under the heading of the "Pastor and His Work". The night sessions for the first week will be led by Dr. Clifton Allen, Editorial Secretary of the Sunday School Board, Nashville. Dr. Allen will give an exposition of some book of the New Testament. The night sessions of the second week will be used in the same way, but we cannot make a definite an-

nouncement about it as yet. Classes for preachers' wives will be taught by Mrs. E. P. Alldredge and Mrs. H. B. Cross.

As is well known, all preachers and their wives who have not had the advantage of college and Seminary training are urged to attend. The board, books and entertainment for the two-week period is provided by the State Mission Board. The only expense to those attending will be their transportation to and from the school. A cordial welcome is extended to every preacher and his wife to attend what we believe will be the biggest and best school that we have had so far in Middle Tennessee.

Andrew Neal Moore, 79, Prominent Farmer of Four Counties.
Died March 8th, '46

ANDREW NEAL MOORE, 79, hard-working farmer all his life, having worked in the field until one week before his death, on R. R. No. 2, Mt. Pleasant, Tennessee. Mr. Moore was born near West Point, and was the son of the late C. C. and Parlee Crabtree Moore. His mother died when he was a small boy, but Providence gave him a stepmother who brought him up in the paths of truth, honor and virtue as only a good mother could have done. A thing that few women ever get credit for doing. He was the old-time "Southern gentleman" who put truth, honor, justice, virtue and hard work before anything else in his life.

He was a member of the Baptist Church for fifty or more years, and as I knew him as his pastor for five years at Iron City, he was regular at church with all his family, quiet and unpretending, but with the confidence of everybody. Mr. Moore was married to two good women, the first time to a Mrs. Bennett, the daughter of Mr. Archibald Robertson, and the second time to Mrs. Mary Ella Olive Hollis.

Mr. Moore is survived by his widow, Mrs. A. N. Moore, and four children by her, three daughters, Mrs. P. H. Danley of Lawrenceburg, Mrs. Henry Pickard of Mt. Pleasant, Mrs. Henry Bailey of Pensacola, Fla., and one son, Dudley Moore of Mt. Pleasant, and two stepchildren, Mr. Richard Hollis of Florence, Ala., and Mrs. J. W. Hollis Donley of Lawrenceburg, and five grandchildren and three great-grandchildren, one half-brother, S. K. Moore, and one step-brother, W. P. Denson, both of Lawrenceburg.

His funeral was conducted by the pastor of the First Baptist Church at his beautiful farm home near Mt. Pleasant, March 9.

"Sleep on, beloved, and take thy rest," and may heavenly blessings abide upon your family and all friends. Signed by a former pastor, PINK HOLLIS.

Book Reviews

LET US PRAY. By William Wallace Horner. Published by The Paragon Press, Montgomery, Alabama. 1945. 182 pages.

A book on prayer is always in season if the author has something to say. Dr. Horner has somewhat to say. He writes like one who has prayed himself, like one who is burdened for the realization of those things which only those who pray may experience. May the whole family of God heed the injunction, "Let Us Pray," and pray.—J. C. MILES.

THE IMPROVED FUNERAL MANUAL. By William H. Leach. Published by Fleming H. Revell Company, New York. 1946. Pocket size, 224 pages. Price, \$1.50.

While the experienced minister will, no doubt, prefer to arrange his own material for funerals, yet a guide is of great value. This little volume contains a wealth of suggestive material. We must heartily commend it to the brotherhood.—J. C. MILES.

THURSDAY, APRIL 11, 1946



CARSON-NEWMAN COLLEGE

Summer Quarter

May 20 - August 2, 1946

Regular College Courses . . . Students can begin Freshman work and continue twelve months each year. . . Courses planned especially for Veterans under G. I. Bill of Rights. . . Write for special bulletin.

JAMES T. WARREN, President

Jefferson City, Tennessee

HOME MISSIONS IN ACTION

AT THE MEETING of the Home Mission Board in March, it was reported that Dr. Fred C. Eastham, superintendent of evangelism is making satisfactory progress in a hospital in Oklahoma City, where he has been confined for several weeks after undergoing a serious operation.

For a number of years, Fruitland Institute in North Carolina was owned jointly by the Executive Board of the North Carolina Baptist Convention and the Home Mission Board. The Home Board accepted an offer from North Carolina Baptists for a transfer of Fruitland Institute to the state board.

The committee on rural work recommended an appropriation for co-operative work in rural missions in Texas for the current year and the report was adopted.

The Board approved loans from the Church Extension Revolving Fund to the First Baptist Church of Encanto, San Diego, California; Hawthorne Southern Baptist Church, California; East Oakland Southern Baptist Church, California; First Southern Baptist Church, Vallejo, California; Ocean View Baptist Church, San Diego; and Calvary Southern Baptist Church, San Diego.

The Church Building and Loan Committee recommended loans for the First Baptist Church of Sparta, Illinois; Florence Villa Baptist Church, Winter Haven, Florida; and the Calvary Baptist Church, Tuscumbia, Alabama.

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LOOKING IN ON OUR NEGRO WORK

Recently a meeting was held in Atlanta, Georgia, in which 23 Negro Baptist colleges were represented by their executive heads.

Dr. Roland Smith, assistant to the executive secretary on Negro work, was in charge of the meeting. These college presidents discussed the relationship of their colleges with the Home Mission Board in the teacher-missionary program which Southern Baptists have with the Negro institutions.

Encouraging comments were made and the cooperation in this work seemed effective.

Dr. Lawrence and Dr. Gaylor took part in the meeting.

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ON RETURNING CHAPLAINS

Dr. Alfred Carpenter, superintendent of camp work for the Home Mission Board, is a busy man these days in surveying the records of chaplains separated from the service.

He reports that brethren in the states are very helpful in getting these chaplains before churches that are pastorless and in need of leadership.

The June issue of *Southern Baptist Home Missions* will be dedicated to the chaplains. Twelve of the brethren gave their lives in service to our country. Appropriate pictures and tributes will be found in the magazine for that month.

All that can be done to place returning chaplains will be a genuine service to the churches and to the denomination.

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A NEW BUILDING AT NEW ORLEANS

At the March meeting of the Home Mission Board, a motion prevailed that the Board start building as soon as possible on the Rachel Simms Mission, New Orleans.

A building to cost approximately \$85,000 has been approved in rough draft. Suitable committees are working on the plans and specifications.

The Rachel Simms Mission is soon to have a new building.

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SILVER ANNIVERSARY

In May, Rev. Jacob Gartenhaus, for twenty-five years missionary to the Jews for the Home Mission Board, will consummate a quarter of a century's service in this field. *Southern Baptist Home Missions* will dedicate its May number to Brother Gartenhaus.

NEW OFFICE ASSOCIATE

Mr. B. M. Crain, recently educational director of the Highland Baptist Church, Shreveport, Louisiana, has been elected by the Home Mission Board as associate office secretary to help Mr. J. W. Wing, who for more than 25 years has been the office secretary of the Board.

Mr. Crain comes highly recommended and with valuable experience, having worked ten years in an insurance office and having been the successful director of education in the Highland Church of Shreveport.

Brother Crain began his work with the Home Board, April 1. This is quite a relief to Secretary Wing, whose work has grown so extensive that much help is required.

The publishing of books and the business end of the Board, as well as the technical handling of loan accounts, have added considerable work to the office. Help of the kind expected from Mr. Crain will be very welcome.

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SCHOOLS OF MISSIONS

The Home Mission Board's superintendent of schools of missions, Rev. Lewis W. Martin, is rejoicing over the success of a school of missions held in Washington, D. C., recently.

There were various departments co-operating in the school. More than 20,000 persons were in the classes and assemblies of the Washington school.

One of the speakers indicated that the city of Washington, D. C., is a great mission field in itself. Not only are the Christians in the city missionary minded, but, according to this speaker, Washington furnishes great material for the expression of mission efforts.

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CITY MISSIONS AT WORK

A typical monthly report on city missions shows, even with many churches not reporting, 400 churches, 240 missions, 10 to 15 revivals, the use of more than 5,000 volunteer workers, approximately 1,000 professions of faith, and half as many additions with a total of more than 5,000 mission services conducted, and a grand total of attendance of 160,000.

At present there are 37 city superintendents of missions and 4 openings, or vacancies.

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MISSION BOOKS REPRINTED

It is a good sign when a book sells out. *His Precious Promises* by J. W. Beagle and *Missions in the New World* by J. B. Lawrence sold out; and reprints are on hand now, ready for delivery on order.

The Country Church by John D. Freeman is also coming off the presses now and is ready for delivery.

These three reprints are very much in demand.

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CITY SUPERINTENDENTS

The Home Mission Board in its March meeting approved the appointment of Rev. J. C. Wells of Lafayette, Louisiana, to become superintendent of city missions for New Orleans. This is a replacement.

The Louisiana state board and the Home Board are in co-operation in the city mission program of New Orleans.

At the same meeting, the Board approved Rev. Ralph L. Cannon, former chaplain in the Army, as city missionary in Durham, North Carolina; and Rev. Dennis M. Larkins, recently pastor in Raleigh, North Carolina, as City missionary in Raleigh, succeeding Rev. Fletcher L. Lambert, resigned.